Medicine and the Mormons*

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THE present population of the State of Utah is over 50 percent Mormon, and it was the members of the Church of Jesus Christ of Latter-day Saints, commonly known as Mormons, who originally settled the State and many areas of adjacent states. The attitude of the Mormon people, therefore, has had a great impact upon the practice of medicine in Utah, both historically and at the present time.

Because the Mormons believe that the president of their church is a living prophet of God and is receiving regular inspiration and revelations from Him, the Saints take the president's advice to an extent that sometimes startles and upsets Gentiles.† This acceptance of the advice of their prophet has also at times created a unanimity of action by Church members that has made the Church‡ an object of fear to others.

The Mormons believe that their church must be involved in all of their daily pursuits. Thus, it is not uncommon to find Church leaders giving advice on matters which Gentiles do not consider pertain to religion. There are times when personal preferences of these leaders, even when not given as Church instructions, are accepted and followed by large numbers of Saints. Many a Mormon has been called to a "mission" to move to a special valley and settle there. Some have even been called to professions as a life mission.

One of the basic beliefs of the Mormon Church, dating from the founding of the Church, is that of spiritual healing. In July 1853 Brigham Young stated, "I am here to testify to hundreds of instances of men, women, and children being healed by the power of God through the laying on of hands; and many I have seen raised from the gates of death and brought back from the verge of eternity; and some whose spirits has [sic] actually left their bodies returned again" (1). In an address in Ogden given in 1872,

* Murray Gottlieb Prize Essay, 1962.

† "Gentiles": According to Mormon usage, people not of their faith; used as such in this paper.

‡ "The Church" is used in this paper according to Utah usage and refers to the dominant church, the Church of Jesus Christ of Latter-day Saints. The abbreviation "L. D. S." is also used in reference to the Church or its members.

he explained how the principle of "laying on of hands" works. "When I lay hands on the sick, I expect the healing power and influence of God to pass through me to the patient, and the disease to give way. I do not say that I heal everybody I lay hands on; but many have been healed under my administration. Jesus said, on one occasion, 'Who has touched me?' A woman had crept up behind Him in the crowd, and touched the hem of His garment, and He knew it because virtue had gone from Him. Do you see the reason and propriety of laying hands on each other? When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole; the headache, fever, or other disease has to give way" (2).

The laying on of hands, according to Brigham Young, was not to be the first and only means of treating the sick. In 1856 in the Old Bowery he said, "If we are sick and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the Gospel and salvation I might as well ask the Lord to cause my wheat and corn to grow without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in Heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body. . . . It is my duty to do, when I have it in my power. Many people are unwilling to do one thing for themselves in case of sickness, but ask God to do it all" (3). He later stated that it is the privilege of a mother to have faith and to administer to her child.

In 1943 the Church issued a small handbook for L. D. S. servicemen. In it were included instructions on administering to the sick:

> "Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14.)
>
> "And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." (Doctrine and Covenants 42:43.)
>
> From these and other sacred writings it is seen that when the sick have faith and desire a blessing, those holding the Melchizedek Priesthood [the higher order of the lay priesthood of the Church] may anoint them with oil and bless them in the name of the Lord and by the power of the Priesthood.
>
> Those holding the Priesthood should so conduct their lives as to be worthy always of the promptings of the Holy Spirit in officiating in the ordinances. The promises and blessings that are pronounced should be prompted by the Spirit of the Lord.
>
> The Lord has given no set forms in administering to the sick, but care should be taken that it should be done in the name of Jesus Christ and in the authority of the Priesthood (4).

Early Mormon medical beliefs were strongly influenced by Dr. Samuel

Thomson, not a Mormon, but a New Englander like Joseph Smith and Brigham Young and many other leaders of the Saints. Thomson was born in Alstead, New Hampshire, February 9, 1769. Raised in a wilderness area, he spent much of his childhood wandering in the woods. One day he discovered a plant with singular branches and pods. Of his first experience with this plant he said, "I had the curiosity to pick some of the pods and chew them; the taste and operation produced was so remarkable that I never forgot it. I afterwards used to induce other boys to chew it, merely by way of sport, to see them vomit." This plant, lobelia, became Thomson's "Emitic [sic] Herb," the foundation of his medical system. He often had trouble with orthodox doctors, and, when in 1813 he acquired his first patent on his system of medicine, his name became anathema to them. He had violated one of medicine's most cherished ethics in patenting his system instead of freely sharing. Thomson and his agents sold his book, *New Guide to Health; or, Botanic Family Physician,* along with a license to practice medicine, for $20.00. His teachings ultimately fathered "botanic medicine," and Thomsonian and Botanic practitioners became common on the frontier (5).

Medicine on the frontier during the formative period of Mormon history (1830–69) was very primitive when compared with modern medicine. Many frontier doctors practiced with little or no formal education and with only a few hours of tutoring or "reading" medicine under another doctor, who may have been equally poorly trained. Although a few well trained doctors were among them, it seemed that the American pioneers preferred the humble, poorly trained doctors to "haughty college graduates" (6). College graduates, for their part, mostly preferred the Eastern centers rather than the frontier settlements.

Mormonism in its early days was a frontier religion and recruited much of its membership from the frontier. Thus, many of the doctors of early Mormondom, but not all, were Thomsonians. At least three Thomsonians reached high position in the Church. One was Frederick G. Williams; the other two were the Richards brothers, Levi and Willard. In their positions they exerted considerable influence on the attitude of the Church toward medicine. Dr. Williams was Joseph Smith's counselor during the early formative period of the church, Levi was Joseph Smith's personal physician toward the end of his life, and Willard became first counselor to his cousin, Brigham Young, and the editor of the Church organ, the *Deseret News.* Thus, the seeds of the antipathy between Thomsonian or lobelia doctors and orthodox or "poison" doctors, as the Utah pioneers called them, were sown in the minds of Church members.

Under the influence of the Thomsonians, Joseph Smith had organized a Board of Health in Nauvoo in the early 1840's. In 1849, less than two

years after the arrival of the Saints in the Salt Lake Valley, Willard Richards organized a group variously called the Society of Health or the Council of Health (7). Thomsonians such as Priddy Meeks and Calvin C. Pendleton of Parowan and Silas Higgins of St. George also had a great influence on the Saints. Priddy Meeks joined the Church in 1840 and moved to Nauvoo in 1842. He arrived in Salt Lake Valley in October 1847. In 1851 he moved south to Parowan, Iron County, where he resided until he died, October 17, 1866 (8). His major rival, also of the botanic school of medicine, was Dr. Calvin Pendleton, who had joined the Church in 1838 and also followed the migrations of the Mormons west, and who moved into Parowan a year later than Dr. Meeks (9). Dr. Ralph T. Richards asserts that until the 1870's there was not one orthodox doctor in Utah outside of Salt Lake City (10).

The Saints did not take kindly to full-time medical practitioners. They felt that every man should earn his bread by the sweat of his brow, and doctoring was not by the sweat of the brow. Note the statement of the *Deseret News* of September 18, 1852: "Two physicians have removed to one of our more distant settlements and gone to farming; three more have taken to traveling and exploring the country; three have gone to California to dig gold, or for some other purpose; and one has gone to distilling; and we are beginning to get some alcohol, which is desirable for gentlemen's shoe-blacking, hatter's water-proofing, chemical analysis, washing the bodies of the well to prevent sickness and the sick that they may be made well when such there be. Those physicians who remained have very little practice and will soon have less (we hope)."

Some of the Mormons' feelings against doctors undoubtedly came from the experiences of the Mormon Batallion in the war with Mexico. Dr. George B. Sanderson, a non-Mormon, was appointed by the Army as their surgeon. During the heat of the march, many men acquired malaria, for which Dr. Sanderson prescribed calomel and arsenic, which he made them take from a dirty and rusty spoon. When the men refused the medicine, Lt. A. J. Smith, the non-Mormon acting commander of the Batallion, forced them to accede to Sanderson's medications. Both officers were very harsh, and on one occasion a member recorded in his journal that he had heard the surgeon say to the lieutenant that "he would send as many to hell as he could" (11).

The antipathy toward the "poison" doctors continued to grow. True, there were some orthodox physicians who were members of the Church, but they practiced only part time or left the profession entirely. The man generally considered to be the first resident orthodox doctor in Utah was Dr. Samuel L. Sprague, who arrived in the Valley in 1848. He practiced only part time and held many civic positions (12). Another orthodox doctor was

Dr. John M. Bernhisel, who arrived in the Valley in 1847 and immediately returned East in order to lobby in Washington on behalf of the Saints. He became Utah's first delegate to Congress (13). Still another was Dr. John Rockey Park, who became a school teacher and in 1869 became second president of the University of Deseret (now the University of Utah). Although the University had been chartered in 1850, its real growth began with Dr. Park (14).

In his journal, Priddy Meeks, a Thomsonian, records: "Old Dr. Cannon, a 'poison' doctor, and poisoned against the Mormons too, could get but little to do among the sick; said if we would give him all the surgery to do he would quit doctoring; and so we did and he joined the Council of Health and proved a great benefit to us . . ." (15).

A doctor from Illinois wrote to Brigham Young to volunteer to bring a large group of neighbors to Utah as converts to Mormonism. Brigham told him that if he wanted to earn his bread like an honorable man he would be welcome, but that there was very little need for doctors in Utah (16).

Other orthodox doctors came to Utah, along with many quacks, but in the early pioneer period they did not succeed very well. Mrs. B. G. Ferris, wife of one of the territorial officials, wrote a book about the Mormons after she had left the territory (a not uncommon practice among ex-territorial officers and their spouses), and in it she told of being accompanied as she left the territory by a medical doctor named Coward and a dentist vaguely known as Dr. H——. Both were leaving Utah because of dissatisfaction of different kinds. She thought Dr. Coward's trouble was drink and said Dr. H—— was leaving because of poor collections on his bills for dental work. Mrs. Ferris admits that Dr. H—— previously had similarly failed to establish himself in the States (17).

When Utah was organized as a territory in 1850, the governor and other principal territorial officers were appointed by the President of the United States. Those who came from outside the ranks of Mormonism had many problems of adjustment, and some ran away to Washington in 1851 to complain of the wickedness of the Mormons. Among the charges they made against the Saints was the murder of a Dr. John R. Vaughan, a citizen of Indiana, on his way to California in the spring of 1851 (18). Of all the important writers on Utah history, only Ann Eliza Young, the disbelieving nineteenth wife of Brigham Young, mentions this incident, and in spite of her anti-Mormon feelings she credits it to Dr. Vaughan's supposed intimacies with a Mormon wife being revenged by the woman's husband (19). The feelings of the Saints against doctors were not helped by this incident. It is a fact that even as late as 1900 many Mormons would not allow a male doctor to deliver a wife at childbirth.

In 1856 another group of territorial officials left Utah and descended on

Washington with cries that the Mormons were in revolt. President Buchanan dispatched an army to Utah to put down that rebellion and to install a new governor. The Mormons maintain that they were never in rebellion, but difficulty between Mormons and Gentile territorial officials and residents had caused a hue and cry to go up to that effect. Thus, in 1857 the Mormons found themselves facing a Federal army. In the light of their past experiences, they felt that they were being unjustly persecuted and prepared to resist.

There is no record of hostile shots being fired, but the Army found itself far from civilization and at the mercy of the Mormons after its supplies had been destroyed by Major Lot Smith and members of the Nauvoo Legion, the Mormon militia. Through the intercession of Col. Thomas Kane, a non-Mormon friend of the Church from Pennsylvania, the Mormons agreed to let the Army come into Utah provided that they camped at least forty miles from major centers of population. The Saints also agreed to accept the new governor and sent a detachment to escort him into the Valley. Governor Cummings was brought through Echo Canyon at night and treated to the impressive sight of many campfires along the overhanging cliffs and at bends of the canyon, each with a marching sentinel. (It was years later before he found that there had been only a few sentinels who had moved from one campfire to another, keeping pace with his travel.) When the Army arrived in Salt Lake City, it found a deserted city with houses prepared for burning and men standing by with torches. If the Army had violated its truce, it would have faced once again the scorched earth (20).

The Army remained in Utah at Camp Floyd, forty miles southwest of Salt Lake, until the Civil War, when its commander, General Albert Sidney Johnston, left to fight for the South and the Army was called East to help save the Union.

One of the most effective of the agitators that instigated the Utah, or Echo Canyon, War was Dr. Garland Hurt, orthodox doctor and Indian Agent for Utah Territory (21). His bitter accusations had helped bring down on the Saints one of their most severe trials, and they hated him fervently; and, in addition, they hated his doctoring.

Until the Civil War, comparatively few orthodox doctors came to Utah. Only a few like Dr. Washington F. Anderson, who liked the Saints and treated them amicably, came and remained. He arrived in 1857 and struck up friendly relations with the Church even though he never joined. In the early 1870's this man, respected by both Mormons and non-Mormons, was elected first President of the Medical Society of Utah (22).

During the Civil War, however, more regular doctors began to come into Utah. A large number came with General Conner's California Volun-

teers, who came to guard the roads between Utah and California and keep an eye on the Mormons for Abraham Lincoln, who established Camp Douglas, and who stayed to found Utah's mining industry. During the period from 1861 to 1865, thirty-four physicians arrived in the Valley. Many left, but some stayed (23).

With the growth of the non-Mormon population, more need was felt for doctors. And with this growth, the bitterness between Mormons and non-Mormons grew more intense. Both sides felt that they were being persecuted. Unfortunately, the great majority of physicians in Utah were Gentiles, and thus the Mormon antipathy towards them grew.

One of the weak chinks in the Saints' armor was their tenuous claim to their lands and property. The Organic Act creating the Territory of Utah did not recognize the land claims of the early settlers, nor did it make provision for recognition of future claims. It left to the federal Congress the assignment of land after it had been surveyed by the territorial surveyor, and Congress delayed passing acts to help settle the problem. The Homestead Act, which it did pass, only increased confusion. The Gentile territorial officials, often bitterly anti-Mormon, took delight in holding this club of loss of homes over the heads of the Mormons. It had been the kindling spark that caused the Mormons to burn a federal judge's private library and gave him the excuse to tell the United States that the Saints were in revolt (24). The Mormon war had not settled this problem, either.

In 1866 several Gentiles decided to contest the Mormons' land claims. Three Gentiles claimed sites west of town and were driven off by armed Mormons. Dr. King Robinson determined to seize a particularly choice bit of Salt Lake real estate, the Warm Springs, which had been set aside by the City Council as a park. He planned to use the site for medicinal purposes and thus filed claim on the land. Fifteen years earlier, the city had built a bathhouse on it. Dr. Robinson built his own bathhouses and Utah's first bowling alley on the property. The city police evicted him, and shortly thereafter the buildings burned. Dr. Robinson filed claim against the city in the federal courts. It was generally conceded that if the case came before the anti-Mormon territorial court, the city would lose. If the city lost the decision, it was believed that all property rights established by the early settlers would be placed in jeopardy and that newcomers could dispossess the Mormons from their homes. And thus Dr. King Robinson, husband of an apostate and first Sunday school superintendent of the Gentile Sunday school, became the most bitterly hated doctor ever to come into Utah.

At 11:30 on the evening of October 22, 1866, Dr. King Robinson was called to care for "John Jones," who supposedly had a mangled leg. He was accompanied by the "patient's brother." On Main Street near 3rd

South, seven armed men assaulted and shot him. The Gentiles claimed that one of the murderers was a Salt Lake City policeman, but apparently most of the police force were busy at a circus that evening. The police chief testified at the inquest that he was not notified of the death until the next morning. The Gentiles feared the outbreak of open war with the Mormons, who now had further reason to hate and distrust doctors. The murderers were never apprehended, and both the murder case and the law suit against the city were never concluded (25).

In 1858 Joseph Young, Brigham's elder brother, in discussing the merits of calling for medical assistance versus administration by the elders, stated, after having first said that he might call in a doctor for a difficult surgical operation, that "there are instances of sickness in which I would not send for a doctor, because I understand the nature of the disease and know how to treat it, as well and better, perhaps, than any doctor, and, aided by the blessings of the Lord, I can check it, and that is my duty" (26). A backward glance at medical history shows that he might once have been correct in his assumption, but medicine was changing very rapidly, and his statement about knowing how to treat a sickness better than a doctor could was not justifiable within a very few years after he made it.

During the time that Utah was a territory, many of the great discoveries and advances in medicine took place. In fact, it was in 1847, the year Utah was first settled, that the American Medical Association was organized and for the first time a national movement to improve the quality of medicine was initiated. That same year, the New York Academy of Medicine was founded. In 1848 the American Association for the Advancement of Science was founded. In 1849 Addison described pernicious anemia and suprarenal disease, a syndrome thereafter known as Addison's Disease. In 1850 Daniel Drake published his book on the diseases of the Mississippi Valley. The year 1851 saw Helmholtz invent the ophthalmoscope. The Crimean War of 1853–56 led Florence Nightingale into the founding of modern nursing. In 1858 Claude Bernard discovered vasoconstrictor and vasodilator nerves. The period of 1846 through 1860 saw ether anesthesia come into general use. In 1861 Pasteur discovered anaerobic bacteria, an event which led to the introduction of antiseptic surgery by Lister in 1867. The use of antiseptic surgery permitted operations never dreamed possible before. The year 1876 saw the founding of Johns Hopkins University, in which was America's first graduate school. In 1880 Pasteur isolated streptococcus and staphylococcus. The same year the American Surgical Association was founded. In 1882 Koch discovered tubercle bacillus, followed by discovery of cholera bacillus in 1884. In 1886 Fitz described the pathology of appendicitis. Finally, in 1893 Roentgen discovered the X ray. By the time Utah became a state in 1896, medicine was well on its way toward its present greatness.

The leaders of the Mormon Church were not unmindful of these changes in medicine. They began to lead the Church membership toward confidence in medicine. In 1872 Brigham Young called his nephew, Seymour B. Young, to be a doctor and sent him off to New York City to the College of Physicians and Surgeons, now a part of Columbia University (27). Seymour graduated with honors in 1874 and returned to Utah to practice. He was the attending doctor when his uncle died in 1877 of what we now recognize to be appendicitis (28). In 1873 Brigham called the orphaned son of his cousin, Willard Richards, to be a doctor. Joseph S. Richards, already a druggist, also went to New York City, where he entered Bellevue Hospital Medical College. He graduated in 1875 and returned to Utah to practice (29). President Young also called women to be doctors. The first he called was Romania Bunnell Pratt, wife of Parley P. Pratt, Jr. After two tries, she graduated from the Woman's Medical College in Philadelphia in 1877 and returned to Utah to practice (30). Another woman called by Brigham Young was Mrs. Ellis R. Shipp, who also graduated from Woman's Medical College. After returning to Utah, she began publishing Utah's first medical journal, the *Salt Lake Sanitarian* (1888–90) (31). Another early Utah woman doctor was Martha Hughes Paul, who graduated from the University of Michigan in 1880 (32). Brigham Young's successors called many women to serve as doctors.

Developments in medicine are never far removed from contemporary developments in other fields, and so it was in Utah. When General Conner came to Utah during the Civil War, he also brought with him many soldier miners who began prospecting in their spare time and established the mining industry in Utah. The coming of the railroad in 1869 made possible the further development of mining in Utah and allowed the beginning of the allied field of smelting. With the development of mining came the increase in the disease that today is still the number one killer in Utah's mining industry, lead poisoning. Although one kind of lead poisoning, that received from the open end of a gun, claimed its share of miners, the other kind, that caused by the inhalation of lead dust, was the real killer of the mining camps (33).

It was the mining industry that pushed the next great step in medicine in Utah. Until this time, the Mormons had seen no need for hospitals, but the miners were faced with a great killer in lead poisoning. On the 30th of April, 1872, some members of the Episcopal Church met to found a hospital. It is significant that many of these people were mine owners or were engaged in provisioning for the mines. On May 13, 1872, St. Mark's Hospital opened in a rented adobe house on the corner of 4th South and 5th East. Its first patient was a miner. In 1876 a larger house one block north was purchased. From the beginning, it was overcrowded. Hydrotherapy was much in vogue in the last half of the 1800's, and, when St. Mark's

looked for a place to build its own hospital building, it built close by the waters of Wasatch Springs, the warm springs that had figured in the Robinson murder. In 1893 the first building on the site of the present St. Mark's Hospital was opened (34).

In 1875 the Catholics of Utah saw their desire for a hospital fulfilled when Bishop Lawrence Scanlon purchased an old barn on 5th East Street between South Temple and First South Streets. Like St. Mark's, Holy Cross Hospital was also overcrowded. In 1882 Bishop Scanlon purchased the ten-acre city block where the hospital is now located (10th East and First South Streets) and built the first part of that hospital. The original building was used until 1961, when it was torn down as part of a modernization program. The new Holy Cross was far out of town when it was built and had problems in providing water for itself. At one time it used the waters of Red Butte Creek, which flowed through the stables of Fort Douglas before it reached the hospital (35).

Although the Mormons did not initiate the first hospitals, many Church members became patients in them. Non-Mormon doctors and hospital staff members often did not understand the program of administration and anointing of the sick practiced by the Mormons and discouraged it in their hospitals. Even though Mormon doctors were often admitted to the staff of the non-Mormon hospitals, many Mormons felt that they needed their own hospital. This feeling was not prevalent through all ranks of Church leadership, but the Relief Society (the women's organization of the Church) felt that it was necessary, and in 1882 they established the Deseret Hospital. This was also located on 5th East between South Temple and First South Streets. (The present headquarters of the Utah State Medical Association, 42 South Fifth East Street, is located very near to the places where two of Utah's early hospitals were begun.) The Deseret Hospital soon moved to the old University of Deseret building on First North and Second West, which had recently been vacated by the University. The hospital had no endowment and was operated on funds solicited by the Relief Society. Many Church members assumed that it was a charity hospital and should take care of them gratis. They balked at paying its fees, originally three dollars a week, later raised to six dollars a week. In 1890 the hospital closed because of insufficient finances. While it was open, however, the Relief Society had used its facilities as a training school for midwives (36).

Utah had its first experience with a medical school between 1880 and 1882. Dr. Fred Kohler, a Pennsylvanian, settled in Morgan City and convinced the town stalwarts and local church leaders that a medical school was needed. The school operated for two sessions and claimed four graduates. One graduate was Emiline Grover Rich, sixth wife of Charles C. Rich, an apostle of the Church. Another was Benjamin Rush Kohler, son of the

founder of the school. Rush Kohler returned to Pennsylvania to practice. Emiline Rich practiced in Bear Lake County, Idaho, and Rich County and Provo, Utah. Nothing is known about the other two graduates. The school closed in 1882, but Dr. Kohler afterwards trained a large number of midwives (37).

Utah had many dentists during its territorial period, and many were Mormons. The feeling of antipathy which had grown up against physicians apparently did not affect them. One of the most colorful dentists was Dr. William H. Groves. In 1862 Dr. Groves joined the Mormon Church and moved from California to Utah. Although he had been a fancy dresser and socialite in his early days in Utah, toward the end of his life he drastically changed his patterns of living and became a recluse in a poorly furnished room over an undertaking parlor.

In April 1895 Dr. Groves had a heart attack, and Dr. Joseph S. Richards was called in. The patient was taken to St. Mark's Hospital for treatment. On the way to the hospital Dr. Richards was told by Dr. Groves that the reason Dr. Groves had been miserly of late was so that when he died he could endow a library. Dr. Richards replied to Dr. Groves, "After you have been in the hospital a few days and realize what wonderful service and fine care is given to sick people by the nurses, you will come to the conclusion that there is more need for a hospital than a library." The pessimistic critic of modern hospitals may feel that there was a conspiracy afoot, because Dr. Groves received such good treatment that he was convinced of the truth of Dr. Richard's remarks. He rallied from his heart attack (the first recorded case of angina pectoris in Utah) long enough to have his will rewritten in order to bequeath his estate to the L. D. S. Church to establish the "Dr. William H. Groves Latter-day Saints Hospital." The Groves bequest was estimated to be worth between $75,000 and $85,000 when he died, but most of it was in west-side property, and during the eight years before it was converted to cash it had declined in value to $50,000.

The gift was the catalyst which renewed Mormon interest in a hospital. The Fifteenth Ward (a ward is equivalent to a parish), which had recently sold its chapel to the Oregon Short Line Railroad (now part of the Union Pacific Railroad), gave $10,000 to help with the hospital. Other groups gave smaller gifts. The Church itself put up $120,000 to finance the hospital (38).

On January 3, 1905, the "Dr. William H. Groves Latter-day Saints Hospital" was dedicated. It received its first patients on January 9. Upon the occasion of the opening of the hospital, the *Deseret News* published the following editorial:

> The hospital is to be conducted along the lines of "Mormon" regulations. These include faith as well as works, temperance, morality, cleanliness, order, and discipline

without bondage and without bigotry. The prayer of faith is efficacious in all forms of affliction. But all people have not faith to be healed, nor do all who have faith possess it in the same degree. Remedies are provided by the Great Physician or by Nature as some prefer to view them, and we should not close our eyes to their virtues nor ignore the skill and learning of the trained doctor. It is a combination of that faith which gives hope and confidence, with every available material means that will render this institution peculiar in some respects, while its great adaptability for hospital purposes, the result of care, experience, research, and wise expenditure commend it as a rare and splendid establishment worthy of all that has been said in its praise.... It gives evidence that "Mormon" enterprise is abreast of the times and that Latter-day Saints are ready to avail themselves of scientific knowledge and progress, and are not slow to move with the movement of modern thought and learning (39).

With the establishment of the L. D. S. Hospital the attitude of the Mormon people was nearly completely reversed towards medicine and doctors from what it had been in 1866 when Dr. King Robinson was murdered. The feeling of enmity between Mormons and Gentiles had softened. With the Manifesto of 1890, which prohibited polygamy in the Church, and the granting of statehood in 1896 (40), this feeling began to evaporate. As it disappeared, the attitude that medicine was a tool of Gentile oppression was tenable no longer.

The Dr. Groves L. D. S. Hospital, when opened, was the largest hospital in the State of Utah, a position it held until the completion of the Fort Douglas Veterans Administration Hospital in 1952. The Church has expanded the hospital several times and is now (1962) completing a ten million dollar reconstruction program that will raise its capacity to five hundred beds. The hospital is engaged in extensive research programs, especially in the fields of cardiovascular diseases and diagnosis by use of computers.

In 1910 the family of Thomas D. Dee built a hospital in Ogden, Utah, which they operated for three years as a memorial to him. Faced with the prospect of closing the hospital because of financial difficulties, the family approached the Church and asked it to take over operation of the hospital. In 1913 the Church assumed operation of its second hospital, the Dee Memorial (41).

In 1922, Mrs. Louie B. Felt and Mrs. May Anderson, president and first counselor, respectively, of the Primary Association (the Church's children's program), approached President Heber J. Grant and laid before him a plan for a children's convalescent hospital. The Church provided, remodeled, and equipped an old mansion opposite Temple Square on North Temple Street as a hospital and then turned it over to the Primary Association. This hospital is basically financed by children who annually give a penny for each year of their age and by a Church-wide campaign each Valentine's Day asking the same amount from all Church members and

friends. A new hospital was built by the Association for the Primary Children's Hospital and opened in 1952. Located near the Dr. Groves L. D. S. Hospital, this hospital faced demands for other services and has recently completed an addition and announced expansion of its program to serve as a general pediatric hospital (42).

In 1923 the Church opened its fourth hospital in the heavily Mormon-populated community of Idaho Falls, Idaho. This hospital is currently being remodeled and enlarged to a 150-bed hospital.

In 1924 the Relief Society again entered the hospital field. This time the Relief Society of the Cottonwood Stake (a stake is equivalent to a diocese) opened a 23-bed maternity hospital in Murray, Utah. This hospital is the only hospital in the southern half of Salt Lake County, and the Church is now building a 150-bed general hospital to be known as the Cottonwood L. D. S. Hospital to replace the old maternity hospital.

Following World War II, the Church began a general reorganization and expansion program for its hospitals. Hospitals not already under direction of the Presiding Bishop were placed under him, except for the Primary Children's Hospital, over which he assumed an advisory relationship. Community hospitals were built at Fillmore and Mount Pleasant, Utah, and in the early 1950's the Church took over operation of two established hospitals: the Budge Hospital, which had been founded in 1914, became the Logan L. D. S. Hospital, while the Utah Valley Hospital, Provo, Utah, which had been founded in 1939 by a local citizens' group and underwritten by the Commonwealth Fund, added L. D. S. to its name. The latter was nearly doubled in size by the Church and is now a 158-bed hospital.

The Church is continuing to expand in the hospital field. It has recently been negotiating operating contracts with several community-built hospitals. The system now has 16 hospitals, totalling 1,200 beds, and presently announced plans will expand the number to over 1,800 beds. Seven hospitals will have over 100 beds: Dr. Groves L. D. S. Hospital, Salt Lake, 500 beds; Thomas D. Dee Hospital, Ogden, 216 beds; Utah Valley Hospital, Provo, 158 beds; Cottonwood L. D. S. Hospital, Murray, 150 beds; Idaho Falls L. D. S. Hospital, 150 beds; Primary Children's Hospital, Salt Lake, 150 beds; Logan L. D. S. Hospital, 100 beds. Other hospitals in the system are small community hospitals.

On April 3, 1906, the Board of Regents of the University of Utah organized a two-year medical school and appointed Dr. Ralph V. Chamberlin, L. D. S. Church member and Cornell Ph.D. in zoology, as Dean. The school operated as a basic science school until 1943, when the Board of Regents ordered its expansion to a full program and appointed Dr. A. Cyril Callister, L. D. S. Church member and Harvard M.D., first Dean of

the four-year school. Dr. Callister brought in outstanding men to head the departments of the College, and his successors have continued his policy (43). The present faculty is made up of persons of many religious beliefs, among them a liberal number of Latter-day Saints. The Church has supported the school since its organization, and, when a public subscription campaign was launched for funds for the new medical center now under construction, the Church made a generous contribution.

The Church's own university, Brigham Young University, established a four-year school of nursing in the early 1950's. That university is also moving into research programs closely allied with medicine.

In 1958 Brigham Young University published a *Directory of Members of the Church of Jesus Christ of Latter-day Saints in Higher Education and School Administration.* This directory listed 97 persons in its category "Medicine," 47 in "Nursing," 28 in "Bacteriology," 9 in "Anatomy," and 8 in "Pharmacy." These people are scattered in medical and nursing schools throughout the United States and Canada, with, of course, a heavy concentration in Utah and California.

As the Church and its membership have accepted medicine, medicine has accepted the Church. Amicable relationships are now established by Church members with all of the major medical organizations. A striking example of this is the election of Dr. George M. Fister of Ogden, Utah, as President of the American Medical Association. Dr. Fister, who took office at the 1962 AMA meetings, is the first Mormon elected to that office.

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